

Youth

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Христос Раждається!



ЮНАЦТВО

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Youth

Edmonton, Alta.

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

The Word Made Flesh

by Father Peter Hrabec, Spiritual
Director of St. Basil's UCY.
Edmonton

Christmas is a reality that only Almighty God could have planned. Christmas is a reality that is both mysteriously and divinely simple. It is truly the feast of Incarnate Simplicity. Perhaps, that is why children understand Christmas best; for Christmas is as simple as a Star, a Child and a Stable — as simple as a Star that led three wise men to adore a Baby-God wrapped in swaddling clothes; as simple as a Child Who was the "Word made Flesh" — as simple as a deserted stable on a hillside, which became heaven on earth twenty centuries ago.

Yes there is nothing really very difficult or complex about understanding these three facts of Christmas — the Star, the Child and the Stable. And yet modern man has wandered so far from God, and has become so complex, that I honestly fear that the true meaning of Christmas is lost entirely to him. In his crass material complexity, modern man has failed to comprehend the Divine Simplicity of a Star, a Child and a Stable. And because he has failed in this, he has failed in everything, that really matters, because he has failed to find the God whom he has destined to know, to love and to adore.

If one truly and really understands these three facts of Christmas — a Star, a Child and a Stable — one will understand the true meaning of Christmas and what is truly known as the Christmas spirit. For Christmas is Christ; and the Christmas spirit is the spirit of Jesus Christ still living in the hearts and in the lives of men.

These are the three elements of Christmas, the simple manifestation of God's inscrutable greatness, and His divine goodness. God's revelations to mankind are always clothed in simple form. Yet the simpler the form, the deeper the wonder, and the more profound the mystery.

Stars seem to us to be very simple things, and yet the more we know about them — the more mysterious and wondrous they become. On that first Christmas night twenty centuries ago, a new star appeared in the heavens. It moved across the sky as a challenge and as a guide. It paused in its happy flight, to rest upon the humblest spot on earth — a stable where a Divine Child lay with His little hands outstretched reaching to embrace His lovely Virgin Mother and the whole human race. That Star of Bethlehem was bright and warm and beckoning, for it was a Star on which man could wish and know the fulfillment of his fairest dreams. It was a Star that rose as herald of the King of Kings

— as a signal to those whose faith had watched through the centuries of night.

There is a beautiful attractiveness in the helplessness and dependence of a little child. All the world loves a baby. That is why God became one. Yet the Child of Bethlehem is above all children, for He is the Divine Child. In Him is life and His life is the life of the world. In Him love meets as love has never met before. For the vaulting love a Virgin-Maiden had risen to love God with the fullness of her immaculate heart. The love of God for His children seemed to centre itself in her. Thus the love of a woman for God and the love of God for the fairest of all His creatures, united as one to bring to birth the Eternal Son of God. And "The Word was made Flesh and dwelt amongst us" For nine months the Baby-God rested beneath the Immaculate Heart of Mary till on Christmas morning the Immaculate Flesh of Mary opened to give Christ, her Divine Son,, to the world.

The life of Jesus Christ on earth is the greatest love story ever told. Whoever understands the love of the Christ Child understands the love of God for us. Christmas is then the feast of love — the feast of Incarnate Love. The spirit of Christmas — the Christmas spirit is thus the spirit of the loving Christ, born into the world.

The stable is a very simple place — just a rude place on a hillside with rough timbers to keep the roof in place, with a manger hollowed out of soft logs and trampled mud intertwined with straw, to make a bottom. Yes, stables are simple

things — ordinary lowly places — yet this Stable of Bethlehem rises to majesty and sinks into mystery.

The Stable of Bethlehem is but a symbol of the incredible humility of the Saviour. The Eternal Son of God — the Second Person of the Most Blessed Trinity, became a weak little baby and accepted as His birth-place a stable and a manger crib of straw. Proud men over the centuries would fail to comprehend the mystery of a God born in a stable. Yet true men of faith and good will, would see God in that little Child in a stable.

Truly is Christmas very simple — as simple as a Star, a Child and a Stable. Men of faith across the centuries knew that, and that is why they loved to pray and meditate beside a crib at Christmas time, for there they learned the simple manifestation of life's great mysteries—the power of God — the love of God and the humility of God.

Men of faith love that Star of Bethlehem, for they see in it the glorious manifestation of the vast, creative, protective, redeeming, sanctifying power of the Almighty. They love the Baby-God of Bethlehem because He is a manifestation of God's infinite love poured out on a love-hungry world. They love that Star of Bethlehem because it teaches them the greatness of littleness. In the Star, the Child and the Stable, we find this Christmas - time our life, our hope and our love. And thus may the joy and peace and happiness that were Mary's at Bethlehem be yours now as I wish you all a very holy, happy and merry Christmas.

—Fr. Peter Hrabec, OSBM

CHRISTMAS

Cornelius J. Pasichny, OSBM,
Basilian Monastery,
Mundare, Alberta

The Birth of Christ was meant to be continued in our souls.

Birthdays are happy occasions, and Christmas is a birthday. It is the birthday of Christ, Who, being God, assumed a human nature and came to dwell for a time in the world He had created. It is, in fact, for Christians, the happiest birthday of all.

But Christ's birthday, Christmas, is different from the birthdays of mere humans. When you or I celebrate a birthday, we commemorate an historical fact and observe the day on which we become a part of our family, of society and of the world. We arrived and we are here, and that's the end of that, not so with Our Lord. He, like we, is born a man, but He still remains God. And as God, His appearance in the world was not the one-time becoming a member of the human society. His birth in Bethlehem was merely a model birth, the first in a series of births that were to follow, for Christ continues to be born again and again in the souls of men. In a very true sense we are to become like the cave and manger of Bethlehem, and house within ourselves the Son of God. Not in His human form, it is true, but yet in a very real way, by receiving Him in His divinity. And if we are to derive any real personal good from Christ's birth in Bethlehem we must have Him born within us and remain dwelling within us.

How does this come about? Through the imperceptible miracle of sanctifying grace. When God tells us He created man to His own image and likeness He means just that. There is an identity between God and us. Through sanctifying grace, which we first obtain through Baptism, lose through mortal sin, regain through Confession and increase through Holy Communion and other Sacraments, God makes us share His own nature, His Godness, His Divinity. He makes us truly divine and God-like. By the presence of His grace He dwells within us. So in that manner we come to have something in common with God Himself. And that is His divine nature. Hence, St. Paul does not hesitate to tell the early Christians, 'Ye are gods'. And so are we, when we possess the God-giving sanctifying grace.

If Christmas is to be for us what it was meant to be, we must let Christ come to dwell within us. Otherwise His birth in Bethlehem becomes for us a mere historical event like any other birthday, and we deprive ourselves of that Christmas present which God sent to mankind, the gift of sanctifying grace, of God Himself. Then we become much worse than the innkeepers of Bethlehem on that first Christmas eve. It is of them, and of us, that St John the Apostle wrote, that Christ came to His own people and they did not receive Him. Christ is the light of grace that dispels the darkness of sin. And yet, "when the light came into the world men preferred darkness to light; preferred it, because

their doings were evil" (John 3:19). Surely we do not prefer the darkness of sin.

Now it is up to us to make every day a Christmas by providing a dwelling for Our Lord and permitting Him to be born and to live with-

in our souls by His grace. He has done all on His part. All that is required of us is a sincere confession. It will give us Christ and make us divine, so long as we do not drive Him out by mortal sin.

The Manifestation of God

Cornelius J. Pasichny, OSBM
Basilian Monastery
Mundare, Alberta

This was once the Feast that included the celebration of the Birth of Our Lord

Shortly after Christmas there comes another holiday which we celebrate, like Christmas, with a good deal of festive gaiety and distinctive practices and customs. It is the feast of Theophany, or Epiphany, or Jordan, or Boho-yavlennia, sometimes referred to as second or little Christmas. There is, however, nothing secondary or little about it. In fact it was one of the first annual feasts to be celebrated in the Church and dates back to the third century. At that time there was no special feast for the birth of Christ, and the commemoration of that event was included in the feast of Theophany until the middle of the fourth century.

Epiphany is derived from the word meaning an appearance, a manifestation. Theophany means the manifestation of God, as does our Boho-yavlennia. The early Christian writers considered three events in the life of Our Lord as specific manifestations of Him as God and as

the Messiah-Saviour. This first event was the manifestation of Christ as God to the pagan nations through the Wise Men, whom He summoned from pagan lands to Bethlehem by means of the mysterious star. Upon adoring Him, they returned to their homelands and doubtlessly spread the word of the arrival of the Saviour of mankind. The second was His manifestation as God and Saviour, and the manifestation of the Blessed Trinity, in the Baptism of Jesus in the River Jordan by St. John the Baptist. The third was the first public miracle of Our Lord at a wedding in the town of Cana, where He turned water into wine for the wedding guests, and thereby gave proof of His divinity.

The Latin Rite, in the celebration of Epiphany, developed and emphasized the appearance of Christ to the pagans through the agency of the Wise Men, and commemorates that event on this day. The Eastern Rites, on the other hand, developed and stressed the idea of the appearance of Jesus as the beloved Son of God, and the public manifestation of the Holy Trinity, in the Jordan River baptism. Thus it is with us today, and for that reason the feast of Boho-yavlennia came to be popularly called Jordan.

Hence the holyday we keep on Jan. 6 (Julian Calendar: January 19), commemorates the first public and solemn manifestation of God in the Trinity of divine persons at the baptism of Christ. The voice of God the Father was heard, saying: "This is My beloved Son in whom I am well pleased." The Son of God was there in His human nature as the God-man. The Holy Spirit appeared in the visible form of a dove. This event is, obviously, the most important of the manifestations of God and that is why it is so solemnly and elaborately celebrated in our rite.

The baptism which was administered by St John the Baptist had nothing in common with the Sacrament of Baptism, which Christ was to institute later and which all are obliged to receive. John's baptism was an external sign of one's internal repentance and sorrow for one's sins. Of itself it remitted neither Original nor personal sins. Our Lord, of course, had no need of this external sign of repentance and knowing this, St. John hesitated to accept Christ among his penitents. But Jesus insisted on going through with such a ceremony, as He Himself put it, in order to fulfill all due observance, that is, to carry out the will of the heavenly Father, Who intended at that moment, through the public act of humility of Our Lord, to solemnly proclaim Christ as the beloved Son of God, the promised Saviour-Messiah, and to inaugurate the Messianic mission of Our Lord.

The Blessing of Water: A Sacramental

All these momentous and solemn

events we commemorate every year in the feast of Boho-yavlennia in the Mass and the other divine services. Among the various celebrations connected with this feast, of special note is the solemn blessing of water. In keeping with custom, this blessing used to take place in the early morning, outdoors at a river or a pond or even in the churchyard, complete with processions, banners and salvos. Today, however, on this continent, because of the usual sub-zero temperatures, and perhaps because we are more self-conscious and reluctant to make a display of our religious observances, this solemn blessing takes place in church, usually towards the end of Mass before the dismissal. The colorful and elaborate ceremony commemorates Christ's entry into the waters of the Jordan. The lengthy prayers and readings make reference to passages in the Old Testament which foreshadowed this baptism of Christ and its circumstances. For example, "The waters saw thee, O God, the waters trembled at the sight of thee, moved to their inmost depths" (Psalm 76: 17); "All you that thirst, come to the waters" (Isaias 55: 1); "You shall draw waters with joy out of the Saviour's fountains" (Isaias 12: 3). In the ektenia the Church prays to God for the blessing of the Holy Ghost to descend upon the water and to give it the power to cleanse those who drink it in faith, to ward off the attacks of the devil, to preserve them from spiritual and corporal illness, to bring God's blessing upon their homes, to sanctify the soul and body, to impart the gifts of the Holy Spirit, and to assist them in their jour-

ney to the heavenly kingdom. The blessing itself is done first with three branched, burning candle sticks, then with the hand, and finally with the breath. In conclusion the priest blesses the church and the congregation with the holy water, and the people approach to receive the holy water for themselves to drink and to take home. During the days following this feast the priest visits his parishioners and blesses their homes with the holy water of Boho-yavlennia.

The water solemnly blessed at this feast becomes a sacramental (not a Sacrament). Sacramentals are actions (blessings, sign of the cross, prayers) or objects (holy water, scapulars, blessed willows, candles, fruits) instituted by the Church for our spiritual and temporal welfare. They do not impart to us sanctifying grace. Only the Sacraments, instituted by Christ, do that. The sa-

cramentals do, however impart for those who make use of them devoutly, many blessings and favors from God. They give us help to make it easier for us to obtain the forgiveness of sin, or an increase of sanctifying grace. The sacramentals have their strength from the intercession of the Church expressed in the prayers connected with the sacramentals, but their effectiveness depends largely upon one's faith and devotion. Thus the holy water of Boho-yavlennia may be a source of blessing for us if we drink it, or bless ourselves or anything else with it with an attitude of sincere belief, such as we have towards prayer. May this year's feast of Boho-yavlennia be truly an occasion of receiving many favors from the Father, the Son and the Holy Spirit whose manifestation at the Jordan we commemorate.

Do the Sanctuary Furnishings and Vestments have a meaning?

by Father Joseph Greschuk
Spiritual Director of St. Josaphat's
U.C.Y., Edmonton

Sancturay Furnishings:

The altar which is located in the middle of the sanctuary is covered with two linen cloths. Between the two linens is an antimimension which is equivalent to the altar stone in the Latin Rite.

It is a consecrated piece of linen cloth, about 12 inches square, in which are sewn relics of martyrs. On it is a painting depicting Christ as

He was taken down from the cross by Nicodemus and Joseph of Arimathea. Also depicted are the Blessed Virgin, St. John and St. Mary Magdalene with the figures of the four Evangelists shown in each of the four corners. Sometimes instruments of the Passion fill other sections of the picture. This antimimension is consecrated by the Bishop, usually on Holy Thursday.

On the altar is a tabernacle, which is usually in a form of a miniature church, but there is no tabernacle veil as in the Latin Rite. There are

six candles that are used during the celebration of a High Mass, and two smaller candles used during the celebration of a Low Mass. In the middle of the altar and in front of the tabernacle is a large Gospel Book which is bound in thick heavy covers that are usually beautifully decorated. To the left on the altar is the Missal and to the right is a Crucifix. To the left of the altar in the sanctuary is a small table, called the Preparation Table. At this table the first part of the Mass is said, the part called Proskomydia, meaning preparation. On this table are two candles, a standing crucifix, cruets with water and wine, and the hosts.

VESTMENTS:

The Alb:

It is a long white linen garment worn as a symbol of purity. It is also symbolic of the white robe of mockery with which Herod clothed Our Lord to revile Him as a fool.

Stole:

This represents the power and dignity of the priesthood.

Cincture:

Unlike the cincture in the Latin Rite, the cincture in the Ukrainian Rite is a band made of the same material as the other vestments, with long strings attached. In binding himself with these the priest asks the divine power for strength in the offering of the Holy Sacrifice.

Cuffs:

They are equivalent to the maniple in the Latin Rite. The cuffs, which are made of the same material as the vestments symbolize the cord with which Christ's hands were bound and remind the priest that only with God's grace can he perform the divine service.

Chasuble:

This principle garment is the emblem of divine love symbolizing as well the purple robe with which Jesus was clothed while He was crowned with thorns and mocked by the soldiers.

UCY Convention, Toronto

At 2:30 p.m. sports were held in the St. Michael's College School gymnasium. Four Basketball teams (boys) and two Volleyball teams (girls) participated. The Bathurst Juniors, Toronto and the Bathurst Seniors, Toronto, beat the St. Joseph's Teen Club and the All Stars in basketball while the St. Joseph's Teen Club, Toronto (girls) beat the Diocesan Executive in Volleyball.

Approximately 225 delegates and

guests attended the Convention Banquet and Dance held in the Empress Room, Park Plaza Hotel. The dinner commenced at 7:30 p.m. with Monseignor Felevich saying grace. Father Swirsky, spiritual director of the Diocesan Executive was chairman of the Banquet.

On Monday, October 10, 1960, the last day of the Convention, Mass was held in the St. Michael's College Chapel at 9:00 a.m.

The third and last session of the

Convention was opened with a prayer by Father Swirsky at 11:00 a.m.

Committee Reports were dealt with in this session. George Bryniawsky moved that the meeting be resolved into a "Committee of the Whole". Jerly Konanec seconded the motion.

Bill Manzia, chairman of the Organizational Committee took the chair of the Committee of the Whole and gave his report.

The Report was as follows:

1. Youth Magazine.

It was resolved that the Youth Magazine be given to the Basilian Fathers for editorship at the National Convention of 1961.

2. Leadership Courses.

Mary Trakalo mentioned that the Ukrainian Catholic Women's League would be willing to aid the Youth in this worthwhile project.

It was resolved that Leadership Courses be held at different locations and that a committee be set up to study available facilities.

3. Finances of the Executive.

Since the funds available have been meagre, it was suggested by Father John Tataryn that an annual event be held by each local—the proceeds of which to go to the Diocesan Executive.

4. Relations with Diocesan Executive.

Membership fees received by the Diocesan in prorrohion to active locals are not satisfactoly.

Questionnaires sent out by the Diocesan have been returned by only a quarter of the locals

Attendance at rallies, conventions, and leadership courses has varied from one-quarter to one-

half of existant locals within the Diocese.

5. Club Records.

The UCY membership and executive forms drawn up by Mary Trakalo were approved and will be sent to locals in 1961 by Diocesan Executive. (Copy attached)

6. Co-operation between National and Diocesan Executive.

The extent of contact with the National Executive has been the receiving of copies of their minutes. In the quarterly reports submitted by the Diocesan Executive under Remarks section a requisition for constitutions and lapel pins has been made, but no reply has been received from the National Executive. Therefore, this committee resolves that this convention wishes to see a resumption of closer ties between the Toronto Eparchy and the National Executive.

7. Correspondence with Diocesan.

It was suggested that each Region correspond with a specific Executive member. However, it was decided that at the present time, it would not be functional.

In the past, locals have addressed their correspondence to several members of the Diocesan and dthis had caused considerable confusion. Therefore, all correspondence henceforth must be addressed to Diocesan Executive Headquarters, 286 Lisgar Street, Toronto 3.

8. Regional Executive—Niagara Region.

It was suggested that a Niagara Regional be set up and this matter be referred to the new Diocesan Executive.

9. Inter-American-Canadian Relations.

This committee resolves that an exchange of information be had by the Diocesan and various Regionals with the Ukrainian Catholic Youth League of the United States of America.

10. Amendments to the Constitution.

This committee directs the Diocesan Executive to submit the "Rules and Regulations of a Region" as an amendment to the Constitution at the 1961 National Convention.

N.B. Rules and Regulations will be sent under separate cover.

Nadia Boruch, chairwoman of the Resolution Committee, took the chair of the Committee of a Whole and gave her report. The resolutions were as follows:

1. WHEREAS Communism is continuing to spread its malignant philosophy throughout the world and Ukrainians in particular are paying heroic sacrifices for adhering to their national and religious heritage, we resolve to demonstrate our sympathy in practical and spiritual ways.

2. WHEREAS it is the wish of the Holy Father that the world make a concentrated effort towards religious unity and whereas His Holiness has planned the forthcoming Ecumenical Council to further this aim, we resolve that within our Diocese a special period of prayer for this intention be held in the fashion of a Unity Octave.

3. THAT this Convention resolves to express its gratitude to Prime Minister John Diefenbaker for his

courageous rebuttal in the General Assembly of the United Nations of Khrushchev's hypocritical statements regarding colonialism and for his defence of the nations enslaved by the Communist regime, with particular reference to Ukrainians. (A telegram of congratulations was sent Saturday, Oct. 8, to Ottawa.)

4. WHEREAS we firmly believed that in order that our national and cultural and spiritual traditions be continued in the future, it is essential that our youth be educated in these traditions and herefore, we strongly urge that our youth be educated in Catholic Institutions and if at all possible in our Ukrainian Catholic schools such as Mount Mary Immaculate Academy for girls and St. Basil's the Great College for boys.

5. WHEREAS it is a generally accepted fact that in order to insure the efficient functioning of an organization, it is essential to have properly trained individuals directing the activities, we resolve that the UCY Leadership course, initiated by the past Diocesan Executive be continued and improved and it is further emphasized that the Leadership training initiated at the course be continued throughout the year in the locals.

6. WHEREAS we realize the benefit and need of knowing our Ukrainian mother language, we resolve that only Ukrainian be used for a specified period of time at every UCY meeting in order to improve our fluency.

To Be Continued.

St. Josaphat's U.C.Y.

He who was chosen from amongst us...

"Until man has found God and is found by God, he begins at no beginning and works to no end. Nothing in the universe or in life falls into place, except with God."

— H. G. Wells.

So it is that John Kowalchuk has chosen to find a place in the service of God.

Many of us know so little of Johnny's background and life before he joined our organization at St. Josaphat's Cathedral in 1952, a life I believe many of you will find interesting.

At a time when many of us were only beginning to learn and realize how large the oceans were and how great other countries, Johnny was actually experiencing it. One of a family of four, Johnny was born in Poland in the early thirties. It is a happy thought for us to know that Johnny's father and mother delivered him safely onto our wonderful Canadian soil at the outbreak of World War II and settled at Moon Lake, Alberta, where Johnny's first lessons in English and Canadian schooling begin. But Moon Lake was not to be John's home for many years because in 1944 the Kowalchuk's felt they had made some progress and found it an adventure to begin life anew once more in the Lloydminster district where part of his family still lives today. As time passed by, Johnny and an older brother, Steve, thought that if such a great step as moving to Canada from

Poland did not discourage their parents, then perhaps they should attempt some new field other than farming. And so it seems that Steve the elder, eventually established himself as a service station man. This, of course, had a definite bearing on John's life, although at that early time John only entered high school in Edmonton. Although John was shy by nature, he was making good progress in many ways. He completed high school in good standing and attended the Technical College at Calgary for a period of three years then apprenticing, from whence he emerged as a Master Mechanic in 1957. This profession was of course to follow in his brother's footsteps as they had already established a partnership under the business name of National Service. But we must recall the years during high school as it was during this time that St. Josaphat's U.C.Y. learned of his club ambitions and devotedness in the Catholic obligations and worked hard to help make the club a success. His cooperation and ambition won him the right to serve formally on the club as president in 1955. John's life was not however completely unmarred with unhappiness, for in the year 1956, he mourned the loss of his father who was still quite young. Then again within three years John lost his living quarters and all his personal possessions in a fire during his absence for one day. We may well believe that it was dif

ficult to return and find that all he owned had turned to ashes. But in this respect he had company, for a very close friend of his was living with him at the time and was faced with the same misfortune.

These events did not discourage John for any length of time, for with the help of friends he soon got back on his feet and began working harder than ever.

It also followed that John began to devote more of his time and efforts to St. Josaphat's U.C.Y. club and other church activities. The Church Choir welcomed him with open arms where he served faithfully. He was also an ardent member of the National Hall Men's Choir. The National Hall executive was also given John's knowledge, time and efforts, for even there he was a member. Every Sunday at Mass, John was a communicant without fail, receiving Communion and strengthening his faith in the Lord. As time went by John became less interested in the everyday social affairs and turned his attentions to religious reading and assisting most of the organizations of St. Josaphat's in every way he felt possible to bring our youth closer to the Church and our obligations. There were times when John hinted of entering the priesthood, but none of us really accepted this with seriousness. But to John, this aloofness of ours was only a strengthening of his own mind. Early this spring John made a visit to the St. Albert Seminary to arrange for his entry, but he kept this a well guarded secret until just a couple of weeks before his departure to his new residence. The glad news was wonderful surprise because we had

all associated with him.

You may perhaps wonder how John feels about his decision today. I should like to give you my thought on this. I had visited John at the Seminar one afternoon and had the honor of being taken on a tour with John of his new home. The Mass held during my visit was so wonderful and timely that I knew John could not help but be happy here. The sports activity and projects John participates in besides his theological classes also seem to be so invigorating that he is not shut off from the world, as many of us may be inclined to believe. John shares sleeping quarters with another student and it truly looks like a wonderful home. How can my belief be other than that John is very happy in his new vocation. But I also feel that he went into this vocation hoping to be able to serve all of us better as well as give us more help. So I ask you not to turn away as strangers now, but to give him the same warm friendship that has been shared for a long time. Believe me, when I tell you that John still wants the old give him.

Let us all pray for his success and the fulfillment of his dreams. May God bless you, John, for your courage.

— by Cathy Chicak

— 0 —

Youth Choir Well Received at Festival

by Mary Pidoborozny

The Youth choir, under the direction of Larry Pshyk, certainly was well received and enjoyed at the Ukrainian Catholic Women's League

Youth Festival and Arts Exhibition which was held at the Ukrainian National Hall in Edmonton. This event, which took place on Nov. 20, also featured participants in singing, violin and piano. An art display warmth and friendship you used to was on throughout the whole convention.

Mr. A. Holowach presented the prizes and certificates to I. Dmytruk for his art display; S. Fedunyk for her singing; M. Kohut for his violin solo and Nadia Olinyk for her piano solo; Larry Pshyk received the prize and certificate on behalf of the choir participants.

These winners will be participating in Saskatoon next summer when the Ukrainian Catholic Women's League will be holding their convention there.

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Highway Shrine Blessed on Nov. 4.

by Edward Charchuk
St. Josaphat's UCY

About one quarter mile east of Vegreville on highway 16 on the south side of the highway, Our Lady of the Highway Shrine may be found. It is the only one of its kind in Western Canada. The figure is seven feet high, standing on top of

two half circles. It is carved out of Italian White Marble. Landscaping was done by Walter Kubrak of Edmonton.

RCMP directed traffic on the highway during the blessing of the shrine which took place on November 4. Most Reverend Anthony Jordan, Roman Catholic Archbishop of Edmonton officiated at the blessing of the shrine. Some officials of the clergy, Knights of Columbus and government took part. The guard of honour

was formed by a number of 4th degree Knights of Columbus from St. Paul, Bonnyville, Edmonton and Vermilion. A Ukrainian choir sang at the ceremonies.

A banquet was held at the Ukrainian Catholic Church hall in Vegreville. Master of ceremonies was William Bushko of Vegreville. Other speakers were Father Bernard, pastor at Holy Trinity, who spoke on behalf of Most Rev. Neil Savaryn, Ukrainian Catholic Bishop; Marcel Lambert, M. P. for Edmonton West, and Most Rev. P. Lussier, Bishop of St. Paul's.

Our Lady of the Highway Shrine was made possible through the efforts of the Knights of Columbus. The purpose of this shrine was to give divine guidance sought by the travellers of the world.

—0—

St. Basil's Curling

by Walter Sowiak

Once again the time has come when one can see folks everywhere clasp an odd-shaped broom and making their way, I am sure not to sweep the neighbor's walk, but to

partake in the old time game of curling.

Yes, the ever popular curling season has again rolled around and St. Basil's U.C.Y. being no exception, is right in the swing of things.

An exceptional turnout of curlers from St. Basil's UCY and St. Anthony's CYO has netted the club a total of 16 rinks. The friendly courteous rivalry of these 16 rinks is decided every Sunday afternoon at the beautiful Derrick Golf and Winter Club. The turnout of curlers being so great and the ice being at somewhat of a premium, the club operates on a double draw — 3:30 p.m. - 5:30 p.m. and 6:00 p.m. - 8:00 p.m.

Curling has always been famed for good sportsmanship and this tradition is certainly carried out to the fullest by the St. Basil's curlers.

I must personally take this opportunity to congratulate the begin-

ners for their eagerness to learn the game. The skips and veterans of the game, I-too must congratulate for the patience and time they have taken to familiarize the beginners with the rudiments of the game.

Many of these humorous moments, I am sure, will not be soon forgotten. You can take for example an incident where a skip asked a beginner to raise a rock into the house; the novice then retaliated by asking: "How can I possibly raise a rock that high?"

All in all I can safely predict that St. Basil's will have a very successful and fun filled year of curling.

Borschiw UCY, Alberta

On Nov. 13, to celebrate our Patron Saint, St. Michael, we held Low Mass and Holy Communion, of which 75 per cent of our members attended. Following Holy Communion, the mothers served us a breakfast of bacon and eggs.

Closing our celebration, Father Pasichnu salled upon our guest speaker, Mr. Sam Samolyk, to give us a spiritual talk which Mr. Samolyk curiously titled, "So What?"

"Why should Catholic education stop? There are more ignorant Catholics that do more harm than Protestants or Communists," said Mr. Samolyk, in the opposition of Catholic education. In Quebec this problem is somewhat overcome by extraditing persons from Confession and Holy Communion if they do not attend a Catholic School which is available to them. I am sure many

are not aware that it is a sin to attend a public school if a Catholic School is at their disposal. "Yes, it's humorous, it's tragic," said Mr. Samolyk in summing up the situation.

There are many opportunities for Catholics, if only they would take advantage of them. The Yorkton School is one of the Catholic schools available besides the many smaller separate Catholic schools.

In higher education look for a university with a Catholic atmosphere. A common belief that religion is the major part of a Catholic school's education program has perhaps kept many away. This, though is not true; religion is only part of the Catholic school's education.

The centralization of schools brought about the most horrible type of education in North America and

in the world. At the present day a high school diploma absolutely tells nothing of the skills of the student. Because of the public's concern the government set up the Cameron Commission to investigate. The report presented, was not signed by a Catholic, therefore, John Cormack made a minority report, in which he stated the problems as he saw them.

In conclusion Mr. Samolyk said: "So what; are we going to do or what can we do about it? You can, he then said:

1. Go to a Catholic school,
2. Attend Mass,
3. And above all give thought and

prepare yourself for the future life; remembering that earthly things are not the last things in this world.

Mr Camolyk, a prominent Catholic layman, was one of the first to organize a council of the Knights of Columbus in Vegreville. He himself served as a Grand Knight and a District Deputy of the Knights. Mr. Samolyk is now a member of the committee.

We can say that Mr. Samolyk is a good man to know, because being an undertaker, he is the last man to let you down.

Catholic Faith and Practice

What positive proof have you that the Catholic Church is the only true Church?

The proof lies in the fact that the Catholic Church alone corresponds exactly to the exact religion established by Christ. Now the Christian religion is that religion which —

- (a) was founded by Christ personally,
- (b) has existed continuously since the time of Christ,
- (c) is Catholic or universal, in accordance with Christ's command to go to all the world and teach all nations,
- (d) demands that all her members admit the same doctrine,
- (e) exercises divine authority over her subjects, since Christ said that if a man would not hear the Church he would be as the heathen.

Now the Catholic Church alone can claim —

- (a) to have been founded by Christ personally. All other Churches disappear as you go back through history. Christ said, "Thou art Peter, and upon this rock I will build my Church. There are many claimants to the honor of being Christ's Church. But among all non-Catholic Churches; we find one built on a John Wesley; another on a Martin Luther; another on a Mrs. Eddy, etc. But the Catholic Church alone can possibly claim to have been built on Peter, the chief of the Apostles, and one-time Bishop of Rome.
- (b) to have existed in all the centuries since Christ,
- (c) that every one of her members admits exactly the same essential doctrines,

- (d) to be Catholic or universal,
- (e) to speak with a voice of true authority in the Name of God.

But if Confession does not stop sin, what is the good of it?

Confession is an immense help in the prevention of further sin. Remember that Christ did not institute this Sacrament precisely to prevent further sin, but to forgive sin once it has been unhappily committed. To prevent sin there are other Sacraments, and other means such as good example, religious instruction, prayer and the grace of God. But if, in spite of these helps, a man falls through strong temptation, as anyone is likely to do, it is very great good that sin can be forgiven.

What is a plenary indulgence?

A plenary indulgence remits all the punishment due to our sins. If one gained a plenary indulgence perfectly at the hour of death, he would be exempt from any purification in Purgatory. Such an indulgence would not increase one's merit, but would merely free one from the penalties due to past sins. The conditions for the gaining of a plenary indulgence are as a rule earnest prayer for the Pope's intentions, and often, Confession and Communion. The Pope's intentions are for the peace of the world, the extension of the Kingdom of Christ and the conversion of non-Catholics to the true faith.

Referense — "Radio Replies" by Fathers Rumble and Carty

Ukrainian for you

Fr. Cornelius, OSBM

It goes without saying that we who are of Ukrainian origin ought to have at least a working knowledge of our mother tongue. Time and again you are made aware of this obligation. Instead of stressing here the importance and necessity of this matter, to do which would be to emphasize the obvious, we shall provide you with an immediate opportunity to do something to improve your knowledge of Ukrainian. We list here the letters of the Ukrainian alphabet along with their names (the way to pronounce the letters when saying the alphabet or when spelling out a word) pronunciations and En-

glish transliterations (English letters having the same sound as the Ukrainian ones), so that you may have them at hand if you should need to refer to them when reading Ukrainian. Then you are provided with two brief selections from the poems of our own Taras Shevchenko and a vocabulary of the less common words. In the first verse, Shevchenko appeals to us to love and pray for Ukraine in the hour of her despair, a very timely and appropriate request, and in the second excerpt he describes the charm of an Ukrainian village. Why not try to translate these verses, after you've read them, and see how well you can do?

Ukrainian Alphabet	Ukrainian Name	Englisch Translation	Pronuntiation
А а	а	a	as A in BALL
Б б	бе	b	as B in BAT
В в	ве	v	as V in VAN
Г г	ге	h	as H in HAT
Г г	ге	g	as G in GAME
Д д	де	d	as D in DAY
Е е	е	e	as E in NET
Є є	є	ye	as YE in YET
Ж ж	же	zh	as S in PLEASURE
З з	зе	z	as Z in ZONE
И и	и	y	as A in CARE
І і	і	i	as EE in BEE
Ї ї	ї	yi	as YEA in YEAST
Й й	ий	y	as Y in TOY
К к	ка	k	as K in KICK
Л л	ел	l	as L in LIPE
М м	ем	m	as M in MAN
Н н	ен	n	as N in NOON
О о	о	o	as O in ORBIT
П п	пе	p	as P in PAL
Р р	ер	r	as R in ROOM (but rolled, i.e. with a vibration of the tongue on the palatte).
С с	ес	s	as S in SEA
Т т	те	t	as T in TABLE
У у	у	u	as OO in MOON
Ф ф	еф	f	as F in FOOT
Х х	ха	kh	as CH in ACH (German)
Ц ц	це	tz	as TS in TSAR
Ч ч	че	ch	as CH in CHURCH
Ш ш	ше	sh	as SH in SHOP
Щ щ	ще	shch	as SH (in SHOP) and CH (in CHURCH) together.
Ю ю	ю	yu	as U in USE
Я я	я	ya	as YA in YARD
Ь ь			Not sounded. It makes a preceding consonant soft.

Свою Україну любіть,
Любіть її... во врем'я люте,
В останню, тяжкую хвилину
За неї Господа моліть!

Українське село

(З поеми "Княжна")

Село! І серце одночине...
Село на нашій Україні
Неначе писанка: село
Зеленим гаєм поросло;
Цвітуть сади, біліють хати,
А на горі стоять палати
Неначе диво, а кругом
Широколистії тополі;
А там і ліс, і ліс, і поле,
Сині гори за Дніпром...
Сам Бог вітає над селом.

Во (у) — in
Вхемя (час, пора) — time.
Лютий — fierce, violent, severe.
Останній — last.
Хвилина — moment.
Одпочине (відпочине) — shall rest.
Неначе — as though.
Пистька — coloured Easter egg.
Гай — grove, small wood.
Цвітнуть — (they) flower, bloom,
blossom.
Сад — garden, orchard.
Палата — palace.
Диво — wonder, marvel.
Кругом — around, about.
Тополя — poplar tree.
Широколистий — wide-leaved.
Вітати — to bid welcome, greet,
hail, salute.

How Does Your Club Rate as Subscribers?

ALBERTA:

Edmonton	134
Derwent	25
Borchiew	13
Chipman	12
Myrman	10
Star-Peno	11
Round Hill	7
Calgary	5
Lavoy	4
Camrose	3
Two Hills	3
Bruderheim	2
Calmar	2
Lamont	2

SASKATOON:

Saskatoon	70
Canora	20

Bushanan	13
Regina	7
Yorkton	2

MANITOBA:

Daughin	53
Ethelbert	25
Winnipeg	20
Arborg	11

ONTARIO:

Toronto	66
Sudbury	4
Windsor	2

MONTREAL:

Montreal	2
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U.S.A.	7
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